

THE COST AND COMPENSATION OF CHRIST'S SERVICE.

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S E R M O N

BY

Rev. LUTHER KEENE.

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BOSTON:  
NATION OFFICE, NO. 21 AND 27, CORNHILL.



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MISS MARY E. WARFIELD, a member of the First Congregational Church, Franklin, Mass., died February 12, 1870, at Harpoot, Turkey, where in the service of the American Board, she was employed as Teacher in the Young Ladies Seminary. The following discourse was preached on the occasion of her death, and is published at the request of friends.

# S E R M O N .

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MARK 10: 9—31—And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mother, and children, and lands, with persecution; and in the world to come, eternal life.

If we are ever amazed at the severity of the conditions by which we become Christ's disciples, or ever intimidated by the extreme sacrifice required of all who would enter his service, it becomes us to consider well the greatness of that work which Christ has undertaken to accomplish through his life, death, and intercession, and the character of that service into which He has himself entered, and to which He invites redeemed men to be co-workers with him. The *greatness* of an enterprise usually determines the *amount* of effort necessary to its accomplishment, the *character* and *aims* of the enterprise determine the *kind* of effort it requires. Apply this principle to the work of human redemption. How vast the object proposed! How broad, how beneficent, and far-reaching the end in view!

Infinite Love looked upon a world of sinners and resolved to save them—a world at variance with holy law, at enmity with Eternal Goodness, having nothing of its own but guilt, deserving nothing from God but punishment. And yet God would not destroy them. It were easy to do that. He spake and they were created; another omnipotent word

only and they would cease to exist. Neither would God consign them to punishment without first offering pardon. It were both easy and just to do that. But a work more difficult, far greater and more glorious, is undertaken in man's behalf. That Love which created him and endowed him with godlike powers, which fashioned the world for his temporary abode, and heaven for his eternal home, engages to rescue him from his ruin, and to restore him to the high place which his disobedience has forfeited. To subdue a revolted province, and disarm rebellious subjects, depriving them forever of the liberties and rights which they have wantonly abused, are accounted grand achievements, to accomplish which nations marshal armies and expend untold wealth of life and treasure ; but God's purpose in redemption infinitely transcends this. He seeks not so much to subdue men as to save them. He aims not simply to disarm enemies, but to convert enemies into obedient and loyal subjects. He desires not to deprive any of the rights and privileges of the sons of God, but to remove all their disabilities and to restore them to the high prerogatives from which they have fallen. His gracious purpose seeks, indeed, to heal the wounds of sin, and, more than that, to so thoroughly renew and re-create the man that no scar shall remain, no blot or blemish to suggest the depravity from which he has been redeemed. Such is the infinite scope and compass of God's plan that man's present relief or partial recovery can by no means satisfy it, but it proposes so perfectly to restore to him the divine image, that when the hosts of heaven shall pass in final review before the Omniscient Eye, not one among them all, whether angel or archangel, shall appear more radiant in holiness than the representatives of our fallen and ransomed race. Such is the work proposed, so great in its extent, so gracious in its aims, so glorious in its promise. All heaven engages in its accomplishment. God the Father guides all events in the realm of providence so as to favor it. God the Son becomes incarnate, suffers and dies on the cross, that he may secure it. God the Spirit watches with ceaseless vigilance over its interests, and works with tireless activity for

its consummation. Angels are absorbed in its progress, waiting as students eagerly desiring to look into its mysteries, or as willing servants hastening to minister to those who, through its beneficence, are made the heirs of salvation. Kingdoms of the world are made subservient to the all-commanding work of man's redemption. The governments and institutions of nations are good so far, and only so far, as they are in harmony with that work. Let them oppose it—let them adopt principles or inaugurate policies at variance with its righteous aims, and they fall beneath the judgements of Heaven. The duration of that work will be measured only by the duration of time itself, and eternity alone will be sufficient for the exhibition of its sublime results.

It is from this stand-point that we are to judge of the efforts that may reasonably be demanded of those who would enter into the service of Christ. It is only when we have attained to some just conception of the greatness of the work, that we are prepared to appreciate its conditions, and to rightly value the costs and sacrifices it requires. When we remember what it has cost in its origin and its execution thus far, when we realize that all Heaven has been laid under contribution, and, if I may so speak, taxed to the utmost to effect its accomplishment, we are prepared to expect that the sacrifices required of us will be in some degree commensurate with the expenditures already made, and in keeping with the high objects yet to be secured; we are prepared to listen to Christ, and to hear from him the terms upon which the redeemed may enter with him into this sublime service. Then surely we shall feel that the *greatest* sacrifice we can make is the most natural and reasonable one; that the least demand Christ can make is the full surrender of everything to his will, the consecration of every power and every possession to be at his disposal forever.

Does He ask us to give up house, brethren, sisters, father, mother, wife, children, lands, for his sake? Surely, my brethren, to demand less than this would be out of all harmony with the grandeur of the work, and the sacrificial spirit that has constituted from the beginning its chief glory.



Singleness of purpose and completeness of sacrifice have marked its progress. Christ himself could reserve nothing, though possessed of the attributes of Deity. All must be laid upon the altar. Shall the first and only exception to this law of self-surrender be made in favor of man? Shall he come with a *divided* heart and ask to be enrolled as a follower of Christ? Shall he alone be allowed to lavish his affection freely upon worldly objects, and yet be able to satisfy God's demand with the residue? Is the human heart so capacious that heaven and earth, too, can be enriched from its resources? When the Son of God could withhold nothing of the exhaustless wealth of his divine nature, shall man deliberate about how much he may keep back as his own, and how much devote to God's service?

No, my hearers, to withhold aught is to withhold all. "Whosoever he be of you that forsaketh not *all* that he hath cannot be my disciple." There is something God-like in this demand. To ask less than all would be unworthy of God; to offer less would be unworthy of man, as well as an affront to the holy beings who have already laid themselves upon the altar of vicarious sacrifice. It cost Christ everything to provide salvation; it costs man everything to accept it, but it is this very costliness which recommends it. It exceeds all finite measurements and values. God would have us realize this, and acknowledge it. Hence he asks that we hold everything pertaining to the world—wealth, friends, reputation, life, the world itself, in short, in less esteem. That is, he asks us to give to the work of our own salvation and the salvation of others, its rightful place on the scale of real values, the place its just merits demand. And this clearly is the meaning of Christ's command to surrender all to Him as the condition of entering His service.

He asks the sincere homage of every soul, not only because he is worthy of it, but because nothing less than this is worthy of the soul's homage. He asks the consecration of all to his service, not only because his service deserves the sacrifice, but because the dignity of the soul demands it as well.

To leave all and follow Christ, then, is to give him the



place which his character and just claims deserve,—the *first* place in our affections, our faith, our service. Our surrender to God is but an acknowledgement of this claim and a consecration of all we are and have to His glory. Wherever “mine” appeared before, “[thine” must take its place. Wherever “self” was written it must be erased and “Christ” written there. The disciple’s title to property he will understand to be only a permission to use it for the honor of his Lord. His house he will look upon as belonging to Christ, dedicated to his service, blessed and brightened by his presence. His lands he will hold only in trust, *his* for cultivation under the direction of the great Husbandman, to whom all the products belong. His joys are the expressions of Christ’s love. His sorrows and trials are the instruments of Christ’s reclaiming grace. Time, talents, business, health, property, all are Christ’s. A public profession of faith in Him, on the part of the disciple, is a confession of this claim. A consistent Christian life is a cheerful and faithful employment of those things in Christ’s service. It is not enough that we simply admit God’s right to command us; we must actually obey his orders. The service of the hand must verily follow the consent of the will. *Intentional* giving and doing and sacrificing will never preach the gospel to the heathen, nor build up the Redeemer’s kingdom at home. The *emotion* of compassion excited by the thought of human woe is not enough. Possibly the priest felt an emotion of sorrow for his brother’s misfortune; perhaps the Levite experienced a throb of pity as he “passed by on the other side,” but he alone who stooped to bind up the sufferer’s wounds, exhibited the Spirit of Christ, and illustrated the duty of his followers.

Christ’s work in our behalf was more than a feeling of compassion. It was a real work. “He left the glory he had with his Father.” He actually “endured the cross;” “he was wounded for our transgressions;” “by his stripes we are healed.” All who would be followers of Christ must address themselves to *real* work. Duty may not always re-

quire the disciple to leave home, and friends, and goods for Christ's sake. It is in the midst of these and by their help that most are required to serve. But to be acceptable service, the consecration must be no less complete than that which they are called to make who verily leave all at the bidding of duty. There is a cross for each. Self-denial is the law, prompt obedience the proof of loyalty. To all those who ask for a place at his right hand in his kingdom, the Savior still puts the question, "Can ye drink of the cup which I drink of, and can ye be baptized with the baptism that I am baptized with?"

"Have ye counted the cost?

Have ye counted the cost?

Warriors of the cross;

Are ye fixed in your hearts for your Master's sake

To suffer all worldly loss?

Can ye bear the scoff of the worldly wise,

As ye pass by pleasure's bower

To watch with your Lord on the mountain-top,

Through the dreary midnight hour?"

With questions like these Christ tries the faith and purpose of those who would share in the glories of his kingdom. He reminds them of duty. He points them to the cross. He speaks of the cup of suffering and the baptism of sorrow. These things he must himself experience. He can promise the disciple a share in these. The reward is beyond.

Estimated from a worldly stand-point, the service is, indeed, costly, but when we make up our judgment from a higher plane; when we consider the infinite reach and beneficence of that work which claims our devotion; when we endeavor to compute the value of a single soul, and to estimate the expenditures Heaven has made for its salvation; and especially when we seek, by the aid of revelation, to conceive of the glory which shall be realized in the final and full blessedness of that multitude which no man can number, redeemed from off the earth; then it is that the greatest sacrifices which we can possibly make sink into insignificance. Once let our souls be thrilled with a vision of what Christ is

doing for this lost world, and we shall cease to think of the costs of his service, and wonder that on any terms he will permit sinners like ourselves to have a share in his sacrifices. The consciousness of being associated with Christ in a work so glorious must preclude even the possibility of self-denial, and change what would otherwise be loss into unspeakable gain.

What chance is there left us, my brethren, of suffering loss in his service, when every seeming sacrifice only increases the joy of our souls, and when Christ's word is pledged that, for every worldly good parted with for his sake and the gospel's, there shall be returned to us an hundred fold in this present time, and in the world to come, life Eternal.

These considerations—the greatness of the work, the exalted character of those engaged in it, the infinite sacrifices already made and the sublime results yet to be realized, were enough, it would seem, to overcome every objection, to persuade the most reluctant soul, and to kindle in every heart a holy enthusiasm to consecrate all things to Christ's service. And yet we hesitate, and perhaps ask Peter's cautious question, "What shall we have—we who have left all and followed Thee? What reward may we expect?" Behold here the amazing indulgence of our Lord. He answers the question. He adds to all other inducements this of an unspeakably great compensation—"an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life."

The fulness of this promise overwhelms us. If Christ demands the surrender of everything as the condition of discipleship, so he promises the return of everything as the reward of discipleship. The requisition and the recompense are alike in harmony with the grandeur of the work to which Christians are invited. Both are godlike. There is nothing partial or limited in either. God will have the whole heart and will bestow a whole heaven in return,—aye, the very universe itself seems included in the promised possession, not only the things given up, but the same things in-

creased in amount an hundred fold, and crowned with life eternal. God declares by the mouth of the Apostle, "All things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours."

It is above all surprising that Christ enumerates in the reward those things of the world which we are required to lose for his sake. How can this be? Is it possible that he who gives up all for Christ shall in truth have more of the world because of that consecration? Not in worldly titles, not in deeds and bonds and paper securities ; less of these, possibly, but more of that wealth of which these material things are only the sign ; more of enjoyment, more real satisfaction with what one does possess, be it much or little ; more of that contentment of spirit without which a kingdom would be only a care ; more of that dignity and true kingliness of character without which a crown would be but a curse ; more, in short, of all that which made Lazarus rich in his poverty, and for the want of which Dives was miserably poor in his wealth. The promise is more literally verified in this world than we are accustomed to believe. We half forget that God created this world, that he owns it all, and that he gives the right of possession to whom he will. Men of the world may exchange titles among themselves, holding a spot here and there as their own ; kings of the world may drench the soil in blood that they may include within the boundary line a province or a castle more, but above all is God's claim, and the titles which he gives are better than deeds, and stronger than castle walls, and more secure than royal edicts.

We are not left in doubt as to whom God intends to make his heirs. He has long since made his will. It has been opened for the world's perusal. "The poor in spirit ;" "they that mourn ;" "the meek ;" "they which do hunger and thirst after righteousness ;" "the merciful ;" "the pure in heart ;" "the peace-makers ;" "they which are persecuted for righteousness sake ;" these are designated as God's heirs. Of these it is written, "they shall inherit the earth ;"



“theirs is the kingdom of heaven ;” “they shall be called the children of God.” These shall possess the earth, not because they have purchased it, not because they have conquered it, but because, as “the children ” of God, they have “inherited” it, and because they, and only they who have the spirit of God, are able truly to appreciate and enjoy it. “The pure in heart shall see God,” and they know little of the world and possess little of it who fail to see God in it. He who sees God in nature, in providence, in history, in the governments and institutions of the world, who looks upon the world, in short, as a mirror from which is reflected the truth, beauty, holiness, in one word, the glory of God—such an one best knows and enjoys the world, and hence most truly possesses it, however limited his real estate titles may be. He has the seal of ownership within himself. It may not be recognized by the world. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” But they who love him perceive them, and possess them largely in this world. They are not required to wait till the revelation is made in heaven. “God *hath* revealed them unto us by his spirit.” “The things God hath prepared ” are not discoverable by eye and ear and natural understanding, not because they are as yet unrevealed, but because they are spiritual verities and must be “spiritually discerned.” Love perceives them now and appropriates them. Love is the medium of knowledge and the title of ownership.

It is here that we are able to understand this promise of the Savior—“he shall receive houses and lands and brethren and children.” Not literally according to the law, not by the flesh, but through love. He who loves his neighbor with a Christlike love makes of his neighbor a brother, a sister, or mother. And in this divine brotherhood, love appropriates to its high uses the united possessions. The wealth of each member is increased by that of every other ; so that instead of losing what he has already, he who gives himself to the service of Christ in this fellowship of love, becomes joint heir to the inheritance of the whole family of God. The

larger the number and the more perfect the love uniting them, the larger will be the possession of each. And every true child of God who has made this consecration and entered into this covenant, can say to his brother in the words of our Savior, "all mine are thine, and thine are mine."

"All mine is thine  
The wealth I am must thou become;  
Richer and richer, breath by breath,—  
Immortal gain, immortal room!  
And since all his mine also is,  
Life's gift outruns my fancies far,  
And drowns the dream  
In larger stream,  
As morning drinks the morning star."

There is another item in our Savior's summary of the disciple's reward which we must not overlook. It is one of the most important, viz, "*persecutions*." It is a significant fact, my brethren, that Christ places this among the *blessings* which his followers may confidently expect as recompense for fidelity to his cause. This is the place it should hold in our estimate of the work. Experience has proved that it should stand, not on the side of loss, but of gain. The results of persecution are so beneficial that the church could not afford to be without it. It separates error from truth, the chaff from the wheat, the false and hypocritical from the genuine and sincere. It refines character. It gives finish and lustre to the christian graces. The very instruments with which the world assails the life of his disciples, Christ seizes and gives to his disciples with which they conquer the world. The truth is advanced by opposition. Faith rises nearer to God when tempests rage below, as the eagle has only to plume his pinions and soar above the clouds to escape the storms that sweep through the lower atmosphere. Of the church, or christian, that is "afflicted, tossed with tempests, not comforted," it is written, "behold I will lay thy stones with fair colors, and lay thy foundations with sapphires." The afflictions and rough handling of the world bring out the fair colors of christian character, clear away the obscurities of selfishness, expose the treacherous sands



upon which false hopes are built, and lead the soul to build upon the sapphire foundation of eternal truth. Hence it becomes the disciple to reckon "persecutions" on the side of recompense.

" Amidst my list of blessings infinite  
 Stands this, the foremost, that my heart has bled:  
 For *all* I bless thee, *most* for the *severe*."

Probably in no department of christian effort are the cost and the compensation of Christ's service more forcibly illustrated than in the Foreign Missionary work. They who have devoted themselves to that work have more literally than others complied with the conditions of discipleship. They have left all—country, home, friends, worldly advantages, social enjoyments, christian privileges,—and have gone forth to encounter the perils of a foreign climate, to acquire the strange accents of a foreign tongue, to dwell in the midst of the immoralities and revolting vices of heathen lands, to incur odium and endure hardships and persecution for the Master's sake. They have known much of the cost of Christ's service. They have known much of its compensation, too. If they have more literally obeyed the command, so He has more literally fulfilled the promise. Let the experience of the first missionaries illustrate the truth. Leaving their fishing nets and their obscure homes, they entered the Master's service. Into what a glorious fellowship did that choice introduce them, a fellowship which will continue to widen so long as the truth spoken and written by them shall lead men from earth to heaven! The exile of Patmos, addressing the churches of Asia, signed himself, "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ,"—brother and companion of all those who have borne the cross, and especially of those who have followed Christ when obedience required the loss of all things. Ah, my brethren, if there is a bond more sacred, more intimate, more enduring than any other, uniting kindred souls together and to their common Lord, it must be that of sacrifice—the experience of suffering for and with the Master in saving men, consecrating all to the same sublime

purpose, actuated by the same motive, inspired by the same example, sustained in life and death by the same hope! By the side of such a bond, how weak do the ties of birth, the kinships and connections of the world become!

In the fruits and the eternal fruition of a brotherhood so divine, how surely will all minor relationships be absorbed or forgotten, each disciple finding the Savior's promise of "brethren, sisters, mothers, children," verified; that union by which all are made one in Christ, at once comprehending and superceding every other!

We are permitted to know something of the joy of this fellowship in this world, none more than those who have given themselves to the work of missions, and those who have followed them with sympathy and prayer and love to their fields of labor.

It has been the privilege of this church to be represented for a time by one of its members in the foreign service; but to-day our hearts are filled with mingled emotions of grief and joy,—grief that death has suddenly disappointed the high hopes we entertained of that beloved member's increased and continued usefulness in the blessed work; joy in the confident belief that what is loss to us and the mission is unspeakable gain to the spirit now at rest from earthly labor.

In no way can I hope more deeply to impress the truth of this discourse, than by a brief sketch of that life and work which, though short, experienced much both of the cost and compensation of Christ's service.

Miss Mary E. Warfield was a native of Franklin, born January 31, 1843. She was surrounded from childhood with christian influences, among which and most efficacious of all were the prayers and example of a devoted mother. Her religious experience dated from the summer of 1858. A friend who was her teacher at that time writes concerning her conversion, "I well remember the severe conflict through which she passed when convicted of sin. Her sad countenance, tearful eyes, and frequent expressions of the burden of guilt, could not but touch the heart of those who prayed

that out of this dark struggle Jesus would lead her forth as his own, washed in his precious blood. He did draw near to her, and great peace filled her soul. From that time her chief desire seemed to be to glorify God. In our little meetings her earnest prayers were offered for her dear companions, whom she longed to see devoting their youth to the Savior." Miss Warfield made a public profession of religion, and united with the church May 27, 1860. She was a happy, genial christian; clear in her convictions of duty, conscientious in seeking to know what Christ would have her do, ready to assume such responsibilities as her covenant with God and His Church seemed to demand. As teacher in the public and Sabbath schools, she manifested an earnest piety and a deep solicitude for the spiritual welfare of her pupils. This prayerful inquiry after duty, and this eagerness to lead others to Christ prepared her to welcome the call which soon came—a call from the Master, as she believed—to consecrate her life to the work of missions in a foreign land; and yet it was no easy struggle to make the final decision. Strong attachments to home and friends, the affection and the claims of a widowed mother and an only sister, the prospect of a happy and useful life in her native land, all these plead with her to stay. On the other side was the voice of Him to whom she had consecrated her life. For herself there was no reluctance save from a sense of unfitness; but she could not leave without the cordial consent of her to whom she owed, first of all, filial affection and duty. To her the trying question came. None but a mother can know what it cost to answer that question. But God gave the mother grace and strength to say "Yes; Christ's claim is above mine. If He bids you go, I cannot ask you to stay."

From that moment her decision was made, and she at once offered her services to the American Board, and received appointment as teacher in the Young Ladies Seminary at Harpoot, Turkey. "From the moment she decided to go," a friend writes, "she was cheerful and happy in the thought. It seemed as if new life and enjoyment were infused into her soul. We can never forget that last interview when the final

‘good-bye’ was spoken. We never took the hand of a bride at the altar of marriage who seemed more happy than she. Her soul seemed to be wedded to the missionary work, and she was joyful in the holy bands.” The trials of parting and the hardships of the journey were met with composure and christian fortitude. She sailed from New York in company with other missionaries, March 2, 1867. The spirit of faith and simple reliance upon God with which she went forth to the work was beautifully illustrated by an incident of the journey. The ship encountered a violent storm and came near foundering, so there was imminent danger that all on board would perish. In a disabled condition they reached the coast of Ireland where relief was obtained. Here Miss Warfield wrote to her mother, “I felt that I had consecrated myself to Christ and the missionary work, and if God had a work for me to do among the Armenians, He would carry me there; if not, He would be glorified in my death.”

Her letters afford pleasing evidence of happiness in the particular field and work to which she was assigned. “I cannot but feel that the dear Father has placed me in the pleasantest part of the missionary field.” Referring to her strong desire to enter at once upon the duties of teaching, she wrote, “It is a great trial to have the mouth sealed when the heart is burning with desire to make known the love of Christ.” Her diligence in study, and ready acquisition of the language soon overcame this trial, and she was permitted to tell to the natives, in their own tongue, the story of Christ’s love for sinners. A character and a capacity for the work seemed rapidly developing, which gave promise of great usefulness and endeared her to all her associates in the mission. No part of the work afforded her greater satisfaction than the tours among the villages, which, though attended with exposure and fatigue, gave her opportunity to meet the native women in little circles for prayer and instruction, and to plead with them to come to Christ. It was during one of these tours that she contracted the disease which brought her earnest labors to so early a close. Through her



sickness, which lasted but two weeks, everything was done by the missionaries for relief and recovery that affection could devise. "Mother could not do better," was the sufferer's own testimony. From the first she seemed impressed that she might not recover. On the third day of her sickness she said to me, writes Mr. Barnum, "Perhaps you will think me foolish, but I have been thinking that very likely I shall die with this disease; and now, while my mind is clear, I want to request you, in case of my death, to write to my mother, and tell her that I am happy at the thought of dying; that I am ready to go. Tell her not to mourn for me; that although I have been here only little more than two years and a half, I am very glad I came. I have found a delightful home here, and could not have been happier anywhere else on earth." A precious legacy, indeed, is this message to the bereaved mother, and it was well she gave it early in her sickness. The delirium which she feared came on toward the last, and yet in her moments of wandering her language showed how engrossed her heart had become in her blessed work. "I am now glad," she said next to the last day, "that I am going to get well, for I shall work with more energy and love hereafter, than I have done." During her last hours efforts were made to secure another word or smile of recognition, but the names of her dearest earthly friends failed to rouse her to consciousness. At length she was asked, "Do you love Jesus?" With a sweet smile, and as quick as thought, she replied, "Yes!" Shortly after, on the morning of February 12, 1870, her spirit departed to be *with* Jesus, and to share the life eternal promised as a part of the compensation of those who have left all for Christ's sake and the gospel's.

Her funeral was a deeply impressive occasion both to the missionaries and the natives. All felt bereaved by her death, especially those who had been directed by her earnest words to the Savior. Mr. Barnum, who conducted the service, spoke of the great loss the missionaries had sustained in her removal, and drew lessons from her life and character

for their own instruction and encouragement. He dwelt upon her childlike trust in Christ as indicated by the simplicity and fervor of her prayers—upon her intense desire to do good, and upon her constant activity in the work. The service was concluded with the beautiful hymn,

We speak of the realms of the blest,  
That country so bright and so fair,  
And oft are its glories confessed;  
But what must it be *to be there!*

We speak of its pathways of gold,  
Its walls decked with jewels so rare,  
Its wonders and pleasures untold!  
But what must it be *to be there!*

We speak of its freedom from sin,  
From sorrow, temptation, and care,  
From trials without and within,  
But what must it be *to be there!*

We speak of its service of love,  
The robe which the glorified wear;  
The church of the first-born above;  
But *what* must it be *to be there!*

Do thou, Lord, 'mid sorrow and woe,  
Still for heaven my spirit prepare;  
And shortly, I also shall know  
And *feel* what it is *to be there!*

It was toward evening when the stricken band of missionaries, mourning as for a daughter and sister, tenderly laid the body of their beloved "May," as they were wont to call her, in its last resting place. Many of the natives accompanied them to the sacred spot, and united in the service. The native pastor spoke of the bereavement of the people, and especially of those for whom she had become so much engaged in her tours through the villages. And now since her voice and life could preach to them no longer, he expressed the hope that her grave might speak to them and theirs, telling them of the love of Christ in giving them the gospel, and in sending them a teacher so faithful and so earnest for their salvation.

And we cannot doubt that this hope will be realized. Comforting as it would be to bereaved friends to lay the form



of their loved one to rest with kindred dust, yet is it not better that her grave should be with those to whom she gave her life? It will be a sacred spot to all who loved her there. Those whom she led to Jesus will visit her grave, and shed there tears both of sorrow and joy; and from the memory of her life and death there shall ever come afresh to their hearts the great lesson of salvation by sacrifice. I can offer no better consolation to these friends who are most deeply afflicted, than to ask them to thank God that by the gift of such a daughter and sister, and by calling her to so good a work He made it possible for them to bear so heavy a loss. Looking from the human side, the sacrifice was very costly, but the compensation already received, and the infinitely larger joy in store, shall verify the Master's promise—"a hundred fold here, in this present time, and in the world to come eternal life."

Few mothers have the privilege of bearing so great a loss as she who, for Christ's sake, gave this beloved daughter to the mission work in Turkey. And yet a loss which is so rich in gain brings no occasion for mourning. Those whom our sister left in the field, whose love and kindness cheered her in duty, whose tender ministries soothed her in sickness, whose letters so full of sympathy and affection have greatly comforted the hearts of bereaved friends at home, may well claim our grateful remembrance and our fervent prayers; especially that companion and sister in the work, Miss Seymour, who will most deeply feel the loss. The acquaintance, begun in the Bible rooms in New York, just before sailing, ripened into the truest friendship, and became the source of "ever increasing joy" to each, and of strength in their work. One has passed to her reward. Let us remember the other who still bears the cross.

Remember those 'round whom the fight is thronging,  
Who still must buckle heavy armor on,  
Who dare not pray for rest, though sore their longing,  
Till all the weary working-day be done.

And *pray* for them, that they, though sad and lonely,  
May still with patience bear the cross he sends,

And learn that tears, and wounds, and losses, only  
Make peace the sweeter when the warfare ends.

Of the many gratifying testimonials received from the missionaries at Harpoot, referring to Miss Warfield's character and work, I select one from the pen of Mr. Barnum. "She was as simple and transparent in her character as a child, was remarkably cheerful and happy, and always strove to make all about her happy. She was very affectionate, readily adapted herself to the people about her, and as readily won them to herself. She had a clear and vigorous mind, an unusual facility in acquiring the language, a warm Christian heart, and an earnestness of purpose which made her impress herself on all who were under her direct influence. She was a fine teacher, and although she taught but two years, and the first part of the time with a very slight knowledge of the language, she has done an important work in moulding the characters of her pupils. She also seemed to be finely adapted to general missionary work—to labor among the women in the city and in the villages. As she has been with me several times during the winter, in my tours to the villages, I have been struck with the evidence of her growth in character, in mind, and in ability to do a great work for the Master. A grand career seemed to be opening before her—a career of such promise as falls to the lot of few young ladies. She was a loved member of our social circle; made herself thoroughly *one* with us; in *every* respect seemed to be just what we needed; and it will be no easy task to supply her place."

We sorrow that one so efficient, so promising, has been taken from the field where before the laborers were too few. But let us rejoice that the work does not stop. Those who are co-workers with Christ in building up his kingdom may die, but their works live. The hand of the sower may be still, but the seed it has scattered springs up and bears a golden harvest for another's sickle. A few brief months measure our sister's work on the mission ground, but they were months of sowing. The seed shall take root in some souls and they in turn shall repeat the sowing and widen the harvests. Time itself will not measure the results.

The truths of this discourse, illustrated and impressed by God's providence, ought to bring instruction and quickening to every one of us. Learn to prize the missionary work more highly. Give it the commanding place in your regard and your efforts which it holds in God's economy of grace. Estimate the value of Christ's service by the greatness of the object to be accomplished, by the grandeur of the sacrifice already made in its behalf, by the exalted rank and character of the beings engaged in it, by the glorious triumphs it has achieved, and by the sublime results sure to be realized. Strive to make your consecration to Christ so complete that you shall know much of the cost of his service, whether duty shall call you to labor at home or in foreign lands. Strive so to employ the talents God has given that, by happy experience, you may know much of the greatness of the compensation, whether your term of service shall be measured by days or by years.

To this church, especially, should these lessons bring a lasting blessing. God has permitted you to have a special interest and share in missionary work. Praise him for this honor. Pray that it may be repeated in the future. Seek to be distinguished as a missionary church. Strive to excel in love, and zeal, and benevolence toward building up the Redeemer's kingdom. Let your wealth be consecrated to this blessed cause. Let your "poverty even abound unto the riches of your liberality." Dedicate your children to this high calling. Train them up for Christ's service. Pray that God may honor them and you by calling them from your homes of light and privilege to carry the gospel of peace to the homes of darkness and destitution in heathen lands. Teach them that wealth, education, talent, influence, are not an end in themselves to which life may be consecrated, but that these are all to be sought for a higher end, all to be consecrated to Christ's service, where only their true value can be realized.

Nor does the subject appeal only to those who have already entered into covenant with God. His claim is





